

# ZION'S



# HERALD.

VOLUME I.

NUMBER 12.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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THURSDAY, MARCH 27, 1823.

[HALF IN ADV.]

The Third Annual Report of the Virginia Conference Methodist Missionary Society; holden at the Old Methodist Meeting House, in the City of Richmond, 3d March 1823.

In compliance with the constitution of the Virginia Conference Missionary Society, the Board of Managers submit to this Anniversary Meeting, the following

## REPORT.

The Board in addressing this Society, can but call to mind an event, which has filled them with sorrow, and no doubt has produced the same feeling in the mind of every member present.—They allude to the death of their worthy Secretary John Allen. They cannot but express their veneration for his memory, and their gratitude for his eminent services. But we must bow, with due submission to the dispensations of Heaven—having this consolation, that he is now enjoying the rest prepared for the people of God.

The operations of this Society since the last Annual Meeting, have consisted chiefly in receiving reports and remittances from sundry Branch Societies established within the Bounds of the Virginia Conference—making the number of branches to this Society eight—as the returns per the Treasurer's Report will more fully show.—We are happy to find so great a proportion of the christian community zealously engaged in promoting the cause of Missions—though some are yet halting between two opinions, not being able to decide entirely in their favour. But if man is a fallen being; if he can be restored by the religion of the Bible; if Missionary exertions are more likely to succeed in spreading this religion among heathen, than any other means with which we are acquainted, then indeed, have we a right to rejoice in proportion to the success with which these exertions have been crowned.

We have no authentic account of the state of mankind in the times antecedent to the flood; but in the writings of Moses, he says, "God then saw the wickedness of man was great, and that every imagination of the thoughts of his heart was only evil continually"—and if we travel on through the pages of sacred history until the time our Lord visited the earth, at every step we take, we shall find new proofs of this melancholy doctrine. Were mankind any better at the time our Lord visited them? His description of those who were the most eminent for religion, answers the question—"Ye devour widows' houses, and for a pretence make long prayers; ye make your proselytes two fold more the Children of Hell than yourselves; ye neglect the weightier matters of the law, judgment, mercy and faith. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Now if such be the account even of those who had the scriptures in their possession, what must have been the state of the heathen world? That they were deplorably ignorant of the true God, we must believe, or give the lie to the most respectable historians. True, they made great pretensions to religion, but of

their religion we are compelled to form an opinion the most unfavorable.—What must we think of their gods, to whom their Priests immolated human victims; whose bloody sacrifices were children offered up in fire, while horrid noises drowned their piercing cries? What must be the precepts of a faith whose wanton rites violated female innocence, and offended virgin modesty? Such was the religion of many of the ancient heathen. Some worshipped crocodiles and onions, the sun, moon and stars. Yea, they multiplied divinities until they were more numerous than their worshippers. Homer has given us an account of the religion of his day and nation, and what is it? What kind of gods did his countrymen and contemporaries worship? Two of them were guilty of cheating Jove and Juno his wife. Mars is a homicide, delighting in human blood; Venus, what modesty will not permit us to mention; and Apollo, a liar and a parasite. Nor were the Romans any better; for to their own gods they added those of Greece, and all the strange gods of the countries they conquered. But perhaps some are ready to say, thank God, men are not so ignorant in this enlightened age.

That the clouds of ignorance have been dispelled by the gospel, from our own country, & from some parts of Europe, in some degree, is a truth which should make every friend to Christianity rejoice. But is it not a truth, a melancholy truth, that thousands of our fellow men are yet strangers to christianity, and as ignorant of the true God, as the ancient heathen were? Many people are unwilling to believe that the ancient heathen were as stupid and senseless as they have been represented to be, particularly as it respects idolatry in worshipping birds, beasts and inanimate things; much less can they credit the stories which have been told of many nations, the Egyptians in particular, who are said to have set the leek they afterwards prayed to.

Pray how much better are the heathen in many countries now? What is the state of the heathen at the present time? We mean those who are neither tinged with Mahometanism nor Christianity. We do not ask what they know about astronomy, mathematics or metaphysics: Of these it is plain they know but little more than the bears and lions. But what do they know about God, his worship, and futurity?—Here they stand on equal ground with their brethren who lived a thousand years ago—some worship stocks and stones, and many never worship at all.

It would be superfluous here to attempt to prove that the religion of the Bible can restore fallen man. This is admitted by all who are not enemies to that religion. And even those who do not believe that its origin is divine, acknowledge that it has a tendency to make him wiser and better. But are Missionary exertions more likely to be successful in spreading christianity abroad among heathen than any other means with which we are acquainted? The answer is—Jesus Christ said to his disciples, "Go ye into all the world and preach the gospel to every crea-

ture." And when we consider how improbable it was when the gospel was first preached that it should extend so far, and prove the destruction of so much established superstition as it has already done, and can see nothing in the present state of the world to make it more improbable that it shall yet be universally received—we need not be discouraged—the work is the Lord's, and he must reign till he hath put all enemies under his feet—we may safely look forward to that glorious day when true religion shall universally prevail. Then discord shall desert our globe; jarring nations shall be reconciled, and barbarous nations shall be tamed and converted. The wolf shall dwell with the lamb, and the leopard lie down with the kid and the calf, and the young lion and the fatling together, and a little child shall lead them. The lion shall eat straw like an ox, and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

We rejoice that the efforts recently made to tame and convey the heathen have not been altogether unsuccessful. In Africa, Asia, the South Sea Islands, New Holland and the West-Indies, men and women are listening with delight to the sound of the Gospel, and uniting with the Christian world in singing "Thy Kingdom come; thy will be done on earth as it is in Heaven." Even the wild Indians; the Osages, the Creeks, Cherokees and Wyandotts, are becoming charmed with the beauties of Christianity. From these pleasing facts we infer, that the united efforts of Christians of different denominations, which have done so much already, will hereafter be crowned with complete success.

The Methodist Missionary Society is still in its infancy; but as the Conferences in the United States are generally uniting in this great and good work, we have reason to believe that it will have a rapid growth, and hope it will do much good. From the last Annual Report of the Parent Society in New-York, we learn that its friends continue to multiply, and its progress is equal to our expectations. It concludes as follows:—"It is now about three years since this society commenced its operations. Combining so large a field of labor, and comprehending in its plans, so large a circle as the whole of the Methodist Conferences in the United States, it was but reasonable to expect that its progress would be slow; but it has been sure. Time and patient perseverance are necessary to set so many wheels in motion; to communicate life and vigor to each, and direct the movements of the whole, so as to produce a simultaneous and harmonious co-operation. But, blessed be the God of Missions, the God of Wesley and Whitfield, those eminent Missionaries of the old world, who inspired them with sufficient energy to set the mighty machine in motion; of Asbury and Coke, who gave it such an impulse in the new

world; blessed be his holy name forever, that he hath so far given success to the experiment. Already the impulse is felt more or less strongly from the centre to the circumference of our connexion. The mustard seed first sown about three years since, has taken deep root, has extended its branches, and many are reposing under its shadow; young branches are shooting forth in various directions, and instead of exhausting the strength of the parent stock, are daily adding to its growth and stability." As you have already heard, the heathen tribes of our wilderness are partaking of its fruits.—The time indeed is not far distant, when every man who shall have engaged in this godlike enterprise, will esteem it as the happiest act of his existence, the highest honor ever conferred upon him, when he embarked in the cause of missions. The loiterers, those who have looked on with cold indifference, and with envious eye have waited the doubtful result, will stand abashed filled with confusion at their own supineness; and will, if their zeal for God be not quite extinguished, petition the privilege to redeem their lost time, by being permitted at last to participate in the grand work of conquering the world, by the power of truth.

Permit us to add, that as the laudable endeavours of this Society, in diffusing religious knowledge among the heathen, have already been crowned with success, we should be encouraged to double our diligence. Help! help! oh! help! ye lovers of mankind! Prove that you value the Gospel, and are grateful to Heaven for conferring it upon you. We hope even misers will hear, feel, and help us now. All which is respectfully submitted.

By Order of the Board.

RICHARD WHITFIELD, Sec'y.

The amount received by the Society, from March 4, 1822, to March 3, 1823, \$579 30.

## FRIENDLY ADVICE TO PARENTS.

The word parent is of solemn import; and the reason is, there is a sacred trust implied in it. To be a parent is to be a guardian of more souls than one. All the children which God hath given to parents, he hath put under their care, to devote them to himself; "To bring them up in the nurture and admonition of the Lord;" and thus to train them up for heaven.

At present, you are busy in providing for their bodies. You do not deny the necessity of religion; but worldly cares engross your attention now; and you have some hopes that it will not always be so! When this thing is done, and that scheme is completed, your intend to be more diligent in affairs of a higher nature.

But, suppose death should step in between you and your good intentions! How, then, are your most important duties to be performed? And what, then is to become of your acknowledged duty to provide moderately for their temporal subsistence; but, if you do no more than this, you do no more than is done by the beasts of the earth, and the



birds of the air; for they provide meat for their offspring in the best manner they are able.

Suppose you provide largely for your children; suppose that you leave them wealthy; yet, if you leave them not the blessing of God, what will wealth avail? Wealth with a curse, is worse, far worse, than death; and, it would be much more happy to see your children in their graves before you, if you had reason to hope they died in the Lord.

I beseech you, therefore, now to think seriously on these things; you know not how soon God may call you into eternity. Let not the present time be lost. Acquaint your children with the Bible. Pray with them in your families; pray for them in your closets. Set them an *universally good example*. Neither speak nor do any thing unbecoming the character of Christians.—Let them see that you love Christ; that you fear to offend your heavenly Father; that you delight in spirituality, and that you draw your sweetest consolations from religion. So instruct and so walk before your children, that you may die in peace, and leave them with comfort, if God should unexpectedly cut you down by death in the very midst of life.

## Revivals.

In a school district in the north east part of Bridgewater, Vt a very interesting work of grace has prevailed for some months past.—On the first Sabbath in this month, Rev. Mr. Parsons, of Pittsfield, administered the ordinance of the supper, and admitted twelve to the church. It is expected more will come forward as the fruit of the revival.

The following notices are copied from the New-Haven Religious Intelligencer.

We mentioned some time since that in Sharon, Con. many were anxiously inquiring what they must do, and some were rejoicing in hope. We understand the work still continues, and that the prospect of a bountiful harvest has never been more promising than at the present time; about 140 are hoping that they have been brought out of nature's darkness into the light and liberty of the gospel, and as many as 100 appear to be striving to enter into the kingdom of heaven.

In Reading, a revival is progressing, and there are a number of hopeful subjects of the work.

In the county of Hampshire, Mass. God appears to be carrying on a glorious work.—We have before mentioned the revival in South and East Hampton, and Hadley. In these places the work is still powerful, and has extended into several of the adjoining towns. In South Hampton about 170 are rejoicing in the Lord. In East Hampton the work is extensive. In Norwich about 60 have been born into the kingdom since the revival commenced, which is only about six weeks. In Hadley the revival has spread all over the town. In Amherst the prospect is promising, meetings are crowded and solemn, and a cloud fraught with mercy appears to be standing over Northampton.

In the eastern part of Massachusetts the influences of the Holy Spirit are also poured out and sinners are awakened. In New-Bedford and Edgarton revivals of much promise have commenced. Let Christians pray, that these barren shores, from whence many go down to the sea in ships and visit distant parts of the world, may be abundantly watered.

*Extract of a Letter from Rev. E. Skinner, dated Ashford March 5, 1823.*

A work of Divine Grace, in the conviction and conversion of sinners, commenced in the town of Willington, in a Methodist neighborhood, at the northeast corner of the town, about the beginning of October last. This work which has not been confined to any one denomination of christians, has spread along the eastern border of the town, extending southerly through four school districts, and has, as I am informed—recently commenced in the town of Mansfield. A few cases of hopeful regeneration have taken place in Ashford, and a number are still seriously impressed, But we have reason to fear that the work in Willington and Ashford, is nearly over. The number who have entertained a hope, that has come to my knowledge, is eighty two;

of which, eleven have been baptised, and joined the church where I am laboring, two more related their experience to the church on Saturday last, and received fellowship, but are not yet baptised. Two have connected themselves with the Methodists. I do not know that any of the others, have as yet been connected with any denomination.—One, we have great reason to hope, instead of entering the militant fold, has entered the great fold above, where she is enjoying the immediate presence of her Saviour. She would have been ten years old had she lived until April. She died on the first day of the present year a few weeks after the reformation commenced in that neighborhood. She was a child of the most amiable disposition. On being asked by her mother, a short time before she died—if she ever thought about dying, she answered yes, a great deal. On being asked if ever she prayed, she said yes, every day; and pointed out the place where she had maintained daily secret prayer to God. And further observed, that one time when praying there, she was extremely happy. On being asked, what made her happy, she answered, because Christ had forgiven her sins, and loved her, and she loved him. On being asked if she had ever been happy since, she answered yes, every day.

On being asked why she had not told of what she had experienced, she answered, she had felt it a duty to speak in meeting, and tell what the Lord had done for her, but she was a little girl, and thought there were others that could talk better than she could. Two have been baptised upon an old hope, one of which has entertained this hope nearly forty years, one has been baptised on a hope obtained the last season, the fruit of the reformation in Tolland, making fourteen that have joined the church where I am, since the first of November last. One related her experience to the church on Saturday last, who had entertained a hope six years, and was received for baptism: of this description of people, which I call old converts, as not being the fruits of this reformation, fifty-two have already come to my knowledge in this immediate vicinity, most or all of whom are Baptists, and many of whom, have by their lives and conversation given the professing children of God reason to entertain a hope for them, but they have never yet made a public profession, although some of them have entertained a hope for a great number of years. May the Lord lead them on one after another in the foot-steps of the Rock."

## HERALD.

BOSTON, THURSDAY, MARCH 27.

### SEAMEN.

The exertions making for the conversion of seamen, in this country and England, are worthy of the warmest praise from every philanthropist and friend to the spread of the cause of true religion and piety. By the exertion of the pious, "Bethel flags" have been hoisted in various harbors, and many of this useful class of the community have rejoiced to enlist under them. By which means many have been enabled to weather out the storms of life and to be conducted by a skilful pilot into the port of salvation, and to the haven of everlasting rest. Owing to their peculiar situation they become uncouth in their manners and too often profane and vulgar in their conversation, but when once they are truly initiated into the religion of Jesus;—when once they engage in the service of so glorious a Lord Admiral, they have hearts to feel, and tongues to express to the no small satisfaction of every pious believer, the great and precious things God hath done for their souls. The following pleasing account has been handed us by an attentive correspondent; which we think will be read with interest by those of our patrons who reside in seaport places, who are daily witnesses to the conversation and conduct of sailors, in general, "I have often, with pleasure and satisfaction, read in the religious publications of the day, the exertions that are made for the conversion of seamen, by means of Bethel meetings, Marine Bible and Tract Societies, &c. Of the utility of these meetings I have not the least doubt; for the encouragement of all those who are engaged in this labor of love, I think the following statement cannot be uninteresting.

At the last love feast of the Methodist Church, in this city, it was my happiness to be present; after the meeting was opened and the brethren had an opportunity to speak, a master of a vessel arose and related what the Lord had done for his soul. He observed, "that, about three years since, he commenced praying on board his vessel, and that

God was to be found on the sea as well as on the land; that he had the pleasure of seeing one of his crew happily converted to God, since he commenced praying." He then exhorted his sea-faring brethren, [if any were present,] to be diligent in the use of the means of grace. Soon after he closed his remarks, another arose, expressing his satisfaction at hearing his brother relate what the Lord had done on board his vessel and for his own soul; at the same time exhorting his brethren to steadfastness and perseverance in the good cause in which they had engaged.

A third arose and stated "that he could bear testimony to what his brother had said, that God was to be found on the sea as well as on the land, for he had himself found him, to the joy of his heart, when on board one of the U. S. vessels, while he was surrounded by five or six hundred men, some of whom were the most profligate; and that after his own conversion, when in conversation with some of the most abandoned of the crew, he found that the spirit of God often affected their hearts; that he had spent some of the happiest hours on board this vessel, when there was not another person to whom he could look for council and direction, or with whom there could be a mutual change of joys and hopes. God who, of his infinite mercy had called him by his grace, was his support and consolation in every trying hour."

In speaking of this scene our correspondent concludes, "It was to me the house of God and the gate of heaven; and with the pious Watts, I could exclaim,

My willing soul would stay in such a frame  
as this,  
And sit and sing herself away in everlasting Bliss."

BEREAN, in our last, expressed his desire that the scriptures might be introduced into prayer meetings, and that part of the time might be devoted to reading and conversing upon them. We admire the zeal and piety with which he appears to be actuated, and we think that all religious societies should have an eye to the Holy Scriptures which are the grand foundation on which they are formed. We should read, mark, learn and inwardly digest the same; they should be introduced into our closets, our families and churches; but we can see no good reason for reading them in prayer meetings; these are expressly for one object, viz. imploring the aid and presence of the Holy Spirit, that we may with one voice and one heart draw near the throne of mercy and converse familiarly with our God, through Jesus Christ; of course nothing should intervene to detach our minds from HIM. Now it appears to us that if the reading and expounding the Holy Scriptures were introduced, they would occupy most of the evening, and although they might tend to edification, they could not in so eminent a degree, as that of mutual fervent prayer.—Besides the exposition given by some brethren of certain passages of Scripture, might not exactly accord with our own views on the subject & those of many others; this might lead to controversy & tend to engender strife among brethren, which might ultimately frustrate the primary objects of prayer meetings. If Berean had suggested the propriety of establishing meetings for the purpose of reading and expounding the scriptures, we should cordially unite with him; but we must, in the judgment of reason and charity, differ from him in his present suggestion.

[The following extract of a letter, from a young Lady, of the Society of Friends, to the Rev. George Pickering, from a place where he had been officiating as a Minister of the Gospel, contains such excellent sentiments, such unaffected piety and true religious zeal, as will entitle it to be read with interest by every true philanthropist and follower of Jesus Christ.]

Respected Friend,—If I may be excused for thus intruding myself, I shall be happy to express a few words from the fulness of my heart, trusting in thy candor to overlook or bear with what-ver may call for the exercise of thy forbearance, and believing that thy condescension will not permit thee to despise an inferior, merely on account of inferiority.

It is said of those preachers who run in their own wills, that "they shall not profit the people," but thy preaching seems to profit this people, therefore we may infer that the Lord sends thee. Thanks be to Him who is not willing that any should perish, there are indications of a shower of divine grace upon this barren spot. Some sprinklings are already felt, and what may we not hope? Continue, servant of the Lord, may I call thee? to labour in this little waste ground—the Lord of the harvest will,

we humbly trust, abundantly reward thee. "Not many wise, not many mighty, not many noble," not many rich, not many learned are among us; but we all have immortal souls, and in the sight of God, those souls are unspeakably precious. So far as human instrumentality can be of use, there is every thing to hope from thy exertions here. Some praying souls in this part of our town have long waited for the happy day when the attention of the people should be awakened to their spiritual concerns—they have longed for some faithful preacher to be instrumental in the work, and begin to look with some degree of confidence for the fulfilment of their desires, they are ready to believe that "thou art the man." God forbid we should look too much to thee! while we are duly sensible of the value of such a *lent blessing*, may we not be unmindful of the FATHER of mercies, "from whom cometh every good and perfect gift."

My mind has of late been in deep mourning on account of the divisions in the Christian world, and of the truly deplorable fact, that there is much held up and preached for gospel, which is not gospel. O Christendom how art thou distracted and divided! How fallen from primitive purity. Indeed there is so much of mixture of doctrines inventions and traditions of man obtruded on the world, as Christianity, that its glorious light is greatly obscured, and its blessed effects most lamentably hindered. My heart often aches in view of these things, more especially as they affect me very nearly, but I can do nothing, but "by prayer and supplication make my request known unto God." It is a burden which I am sometimes enabled to "cast on the Lord." O how long ere "pure and undefiled religion" shall prevail in this corrupt world? How long ere "the knowledge of the Lord shall cover the earth as the waters cover the sea?" O may there be a revival of religion in its purity, disencumbered of the unintelligible absurdities of the schools, divested of the trappings of superstition and idolatry, and arrayed only in that beautiful simplicity in which its meek and lowly Founder introduced it upon earth. Adapted to the weakest capacity, applicable to every possible case, every varied situation in life from the monarch to the beggar, there was no depth of human science, no far fetched illustrations to bring it home to the consciences and understandings of men. But alas! "they have sought out many inventions." They weary themselves to find out some other and more self gratifying way to heaven, than the way of the cross. Jesus Christ declared, and it is impressed on all believing hearts, that "except a man deny himself and take up his cross daily, he cannot be my disciple." We feel, but we seek to evade this grating truth. Hence (perhaps) arise inventions of systems and theories—but they are all broken sisterns, they never hold water. May every Christian pray for the prevalence of pure Christianity—may they pray that the sun of righteousness would arise in its brightness and scatter and dispel every thing not of its own nature, which has been palmed on the people as religion. How lamentable that when souls are hungering and thirsting after righteousness, they should be fed with that which is not bread. Those who know by happy experience, what religion is, know that it consists not in notions & speculations; they know that wealth can never purchase, or learning in its deepest researches ever find out religion. Happy for the poor and the ignorant, religion is not thus obtained. The way of salvation is alike free to all, and easy of access to all who seek aright. It is the way of humility, repentance, faith, self-denial and holiness. This is a delightful theme but I ought to remember to whom I am writing, and restrain my pen—yet a moment longer suffer me. How comparatively small is the portion of the world called Christian, and yet how few of that little portion have the gospel in its purity. But ought we not to acquiesce cheerfully in the will of God? He permits these things so to be, and for wise purposes undoubtedly. May "patience have her perfect work"—and having done all that appears for us to do, may we wait in faith, nothing doubting! But it is truly painful to see those we love, wandering from the right way, and losing sight of truth among the giddy mazes of speculation, and vain reasonings of men.

Is it here not a duty incumbent on Christians and particularly on Christian ministers, with respect to sectarian divisions? Ought they not to endeavour by every possible means, to lessen those divisions? Is not a union among the different denominations practicable? Or does the present state of society and of man, preclude all idea of "a consummation so devoutly to be wished?" It has indeed seemed that Christian sects were more



studious to divide than to unite," but is not this disposition decreasing? Is not the day near at hand when the disciples of Christ shall be united in a more literal sense than they have been for a long series of years? "With God nothing is impossible," and he may so enlighten the spiritual eyes of his people, that they may "flow together" from every sect and denomination, and become of "one heart and one mind." How beautiful to see them building (not the walls of party prejudice and sectarian divisions) but the walls of Zion, and repairing the waste places of Jerusalem.

One word (if I may be permitted) respecting my own individual experience, and I have done. I have been much afraid of relying on frames and feelings—of taking the flights of imagination for the operations of the Holy Spirit. Is there not sometimes a danger in this respect? I believe that true Religion will produce an abiding disposition to serve God, but I find in myself such a proneness to wander from him, that I am often led to conclude all my good frames and feelings are the result of something short of a real change of heart. If I know any thing of the love of God, I have not arrived to such a perfection in it as to cast out fear. I said if—but I said wrong, I do believe I have experienced something of this divine love, however I have neglected to profit by its manifestations. If I am finally lost, I would record it to the glory of God, that the fault is all on my part. He has provided a way, he has spread the feast, and I have been, yea now am, affectionately urged to "come" and partake. His character shines in the brightest centre of love and holiness. O may we become assimilated to his likeness, may we walk in his fear, and live to his glory.

Blessed are those to whom a dispensation of this gospel is committed! May their labours be owned and blessed every where to the conversion of souls. May they be strengthened to endure all the trials incident to the disciples of a Master who "had not where to lay his head," but "went up and down doing good," notwithstanding the revilings, the threatenings, persecutions and abuses heaped upon him by those for whose sake he laid down even his life. We hope thou wilt not forget us in thy exertions for the good of souls, whether prayer, preaching, or exhortation, or exemplary life and conversation. Those of us who have had opportunity, are happy to acknowledge that we have been benefited by thee in all these particulars and hope for still further benefits.

I feel as if religion were the only thing worthy our undivided attention, yet the world has allurements for me. Under specious guises it detracts me from the supreme good. The pursuit of human science, human knowledge, and I fear a kind of lurking desire of human applause, sometimes "divide my wavering mind. And leave but half for God." I am often ready to sink in utter discouragement, and cry in deep abasement of soul. "Woe is me for I am unclean." I fear "I shall one day fall by the hand of those formidable foes of my own heart." O for that steadfastness in piety; that abiding sense of eternal things, which so eminently characterised the saintly FLETCHER. O for a disposition to "let our lights so shine before men, that others seeing our good works, may glorify our Heavenly Father."

Farewell. May He whose servant thou art, bless and keep thee now and forever.

## NEWS:

### FOREIGN AND DOMESTIC.

#### LATEST FROM EUROPE.

By the brig Oak from Havre, Paris papers to the 31st Jan. and Havre to the 1st of Feb. have been received.

The march of troops for the war with Spain continued—and the names of the principal officers have been published.

The French papers are full of accounts of the movements of troops and a thirst for military distinctions, difficult to satisfy, may revive.

It is said the Duke of Angouleme was to leave Paris on the 14th of Feb. to head the army against Spain; but will the Spaniards wait for him? It is not to be expected that the French troops will now move with as much celerity as they were accustomed to under Bonaparte.

The Guard of the French Parliament has been increased, "to secure its independence." This may render it independent of the people but not of the King.

Austrian troops have been sent to Calabria, to suppress the 'bands of Brigands' that infest that District.

A meeting of Delegates from the States of Germany was to be held, to consider of restraints upon the press.

The Greeks continue, with spirit their war with the Turks. They have lately captured several valuable vessels bound to Constantinople.

Accounts from Smyrna are to Dec. 19. The Turks were busy in adding to its fortifications for fear of an attack from the Greeks.

The Greeks have sent an Archbishop to Rome to negotiate a union between the Greek and Catholic Churches.

The Queen of Thibet has been converted to the Roman Catholic Religion and has sent to the Pope for 80 Missionaries.

The French continue a strong squadron in the Levant.

PARIS, JAN. 30.

All the Spaniards in this City have demanded passports—some for Madrid, others for the Netherlands, and many for England.

Our correspondent at Bayonne informs us of the passing of a courier extraordinary from Madrid, who left there Jan. 21, for Paris; and that he announced that Bessieres had been completely defeated, near Gaudalaxara, 400 prisoners were taken, but the number of killed was not mentioned.

Considerable uneasiness exists in a certain quarter, but whether it is owing to the views of England relative to the new war, or to some other intelligence of an afflicting character, we are uncertain.

They speak of the departure of three Commissioners for the bank of the Rhine, and this step is supposed to indicate the displeasure of France. We wait a confirmation of the report before we say more, as we do not wish to spread an alarm unnecessarily.

Permission having been obtained from the guardians of young Napoleon, and his mother, for that purpose, the legacies bequeathed by Bonaparte, to several persons in France, have been paid by the French government. It will be recollected that these funds were deposited with Lafitte, the Banker, previous to Bonaparte's second abdication.

BARBADOS, FEB. 3.

Com. Owen has arrived here with the Gloucester his flag ship 74; Phaeton 38, Capt. Stuart; Eden, 24, Capt. Lawrence; Forte, 46, Capt. Sir Thos. Cochrane; Valorous 20, Capt. Murray, and brig Bellette, Capt. Leith. The arrival of this squadron has given rise to numerous conjectures. As the vessels have no troops on board they can have no object of conquest or occupation. A war between France and Spain is probable, and they have no doubt been sent out for the protection of the British West Indies, in the event of its taking place. The Icarus frigate and Surinam sloop of war will join the squadron. It is reported that Capt. Sir Murray Maxwell has been appointed to take the command of a squadron of frigates on this station.

#### SPANISH BLOCKADES.

The Jamaica papers received, contain the official protest of the British Rear-Admiral Rowley, commanding on the West-India station, against the declaration of Gen. Morales, placing the ports and coasts of the Spanish Maine in a state of blockade, and warning him against the execution of it as respects British vessels. It is dated Dec. 5, 1822, and is a counterpart of the protest by Capt. SPENCE of the U. States navy. A similar protest was sent by the Admiral to the Spanish General DE LE TORRE.

LIMA—Accounts from Lima are to the latter part of December. Great disorder prevailed—much confusion existed—many crimes were committed—and the govern-

ment was without resources. The Royalists were in force at several places, and it was feared would make a successful visit to Lima.—The gov. brig Warrior had been run off with by the crew for their wages.

Peru has been declared a Republic. Calcutta has hoisted the Mexican flag.

#### Com. Porter's Squadron.

On the 20th Feb. a vessel which has arrived at Baltimore was boarded from the Weazle, Lt. Com. KESWON, one of the squadron, then in lat. 30, 47, lon. 67, and was informed by the boarding officer that they had experienced a severe gale on the 17th, but were all well.

CHARLESTON, S. C. March 6.

Extract of a letter from Havana, Feb. 26, 1823.

"Com. Porter has not yet made his appearance, and the Pirates are bidding us defiance in the very mouth of this harbour; they even succeeded, a few days ago, to carry off a boat from Regla, in the night; but the Gen. of Marines having sent an armed boat after them, they were found out on the coast, and had the luck to escape, by jumping on the shore and running into the woods; the boat however, was brought back.

"Political parties have disappeared suddenly, the dangers attending their divisions having been forcibly represented to them. This union was brought about by means of the Masonic Lodges, and afterwards a numerous meeting of the most respectable citizens of all parties was held, with a view to correct all grievances whatever, and establish a perfect peace, which has happily been effected. The committee appointed to present the basis of such peace, has not yet rendered their report; whenever obtained we shall have the pleasure to send it to you."

#### ANOTHER PIRATE CAUGHT.

A report from Havana, states that the U. S. sch. Revenge, Lt. Com. LEVY, had captured a piratical vessel off the Isle of Pines, after a smart action; and that the captain and surviving crew who had escaped in their boats, had arrived at Havana, and openly announced the fact. The Revenge was bound from Jamaica for Havana, and had given convoy to an English brig, which had left the R. near the above Isle, and arrived at H. with a confirmation of the news.—*Charleston pa.*

The pirate sch. captured by the Revenge off the Isle of Pines, is said to have been called the Hebe, of 1 long gun, and full of men, a very fast sailor—she had done a great deal of mischief in the trade of piracy. The British brig Vittoria, from Jam. for London, taken some months since, near Cape Antonio, and her cargo of coffee brought to Havana, and sold, was one of her prizes. The Capt. of the pirate and 7 of his crew, who escaped, and reached Havana, were walking about the city, entirely unmolested, altho' their characters and profession were well known!

#### FROM HAVANA.

By the schr. Maine, arrived at this port on Sunday, Charleston papers have been received to the 15th ult. which contain accounts from Havana to the 7th inst.—"Great activity and bustle prevailed at Havana, [says the C. Courier,] preparatory to an apprehended attack from the British naval forces in the West Indies. Every seaman found on shore at Havana was impressed into their service: and efforts were making to put their military in the best condition."

At the last dates there was considerable alarm and bustle at the Havana, from an expectation of partial hostilities with England; but they must soon have learnt that they were to contend with another nation. Spanish privateers will soon surround the French Islands and commerce must be carried on in neutral vessels.

Accounts from Lagaira are to Feb. 26—The military affairs of the Patriots flourish.

As the steam boat Commerce was a few days since, on the eve of departure from Charleston for Hamburg, it was discovered that a sugar hogshead,

filled with gunpowder, had been shipped in her, and placed near the furnace. It was necessary to take out a considerable portion of her cargo in order to remove it.

We are informed that a Mr. Coombs, blacksmith, was killed at Brunswick, the 21st inst. in a scuffle, by an Irishman by the name of Cole. Cole has since been committed to jail to await his trial at the Supreme Court in May next.

A Post Office has lately been established at Attleborough, and Ezra Bassett, Esq. appointed Post Master.

We regret extremely to state that His Excellency Gov. Brooks has been very ill for several days.

A donation of fifty pounds was lately made by the Rt. Hon. Sir George Rose, to the (English) Methodist Missionary Society.—He observed that he made the donation in consideration of the religious instruction which had been imparted to negroes on estates in the West-Indies.

#### MARRIED.

In this city, Mr. Edward T. Gray to Miss Deborah W. Sprague; Mr. Benjamin Clark, Jr. to Miss Thyra Ingalls.

In this city, on Sunday evening, by the Rev. Mr. Wayland, Jr. Mr. William B. Jenkins to Miss Sarah Ellis.

In Chelsea, 13th inst. by the Rev. Mr. Tuckerman, Mr. Will Floyd, to Miss Lydia Kendall—23d, Mr. Robert P. Eaton to Mrs. Eliza F. Dyer, both of this city.

In Danvers, Mr. Benjamin B. Tibbets to Miss Ann Goldthwait.

In Gloucester, by Rev. Mr. Jones, Mr. Benjamin Brown to Miss Doveils Thomas.—By Rev. Mr. Jewett, Mr. Ebenezer Davis, jun. to Miss Sally Tarr.

In Nantucket, Mr. Seth Clark to Miss Nancy Fitch.

In New York, Jacob R. Le Roy, Esq. to Miss Helen, daughter of Thomas Otis Esq.—Daniel L. M. Peixotto, M. D. to Miss Rachel Seixas.

#### DIED.

In this city, Mr. Wm. Goodrich, aged 26. In this city, Mr. William Bell, aged 70—Mr. Isaiah Mann, son of Mr. John M. of Scituate, aged 33.

Mr. Enoch Harbert, aged 40.

Mrs. Sybil Byrne, aged 60.

Foster S. Dennis, Jr. aged 11.

Mr. Samuel Rogers, aged 31.

Mr. John May, aged 55.

Mrs. Sally Eaton, wife of Mr. Joseph Bates, aged 67.

Abigail Prescott, aged 33.

Jonathan P. Smith, aged 37.

In Sharon, Mrs. Elizabeth Curtis, aged 91.

Lost overboard, on his passage from Europe, Henry Orne, aged 19.

In Nantucket, Mrs. Ruth Barnard, widow of Shubael B. aged 83.

In Louisville, Ken, on the 22d ult. the Rev. Daniel Smith, aged 33, a native of Vermont.

At Dedham, on the 14th inst. Mrs. Elizabeth Davis, consort of John C. Davis, aged 38.—She was an affectionate wife, a tender mother, a friendly neighbour and a sincere Christian. For eight years, she was a member of the Methodist Society, whose doctrines and discipline she heartily approved and followed. Amidst vicissitudes of mercies, crosses, losses and disappointments, her blessed Saviour was her joy and support. The Lord did great things for her soul, for which she ever expressed her thankfulness. At the close of life, she expressed a full assurance and unshaken faith in her Lord and Saviour Jesus Christ. She repeatedly expressed her willingness to leave the world and be at rest. "Blessed are the dead who die in the Lord, they rest from their labors and their works do follow them."

#### WESLEYAN HARMONY.

THE second edition of the WESLEYAN HARMONY, or a Compilation of CHOICE tunes for public worship; adapted to the various metres in the Methodist Hymn Book, now in use; with a table of the Particular Metre Hymns; and names of the tunes in which they may be sung. Designed particularly for the Methodist Societies; and has been recommended by the New-England Conference. The work contains 144 pages and will be found one of the best collections of Church Music now extant. For sale by Messrs. James Loring and Jonathan Ingalls, BOSTON—Lowell Adams, Providence; Joshua Hubbard and Harrison Gray, Portsmouth; John Prentiss, Keen, N. H.; Wm. Hyde, E. Deleno and Thos. Dodge, Portland; Enoch Goodale, Saco; Goodale, Glazier & Co. Hallowell; Henry Little, Bucksport; and by various other Booksellers and traders; also by many of the Methodist Ministers.—Price 50 cents single. Jan. 9.



## POETRY.

FOR ZION'S HERALD.

## HUMAN FRAILTY.

"Fearful and wonderfully made,"  
In grace and majesty array'd,  
Of nicest symmetry;  
The human form—how wondrous fair!  
Noble erect as angels are,  
Scarce less in dignity.

The mind-beaming eye, the ductile limb  
Speak the consummate skill of Him,  
Whom thousand worlds obey:  
The beating pulse, and heaving breath  
(All hush'd and motionless in death,)—  
And yet 'tis humble clay.

This curious workmanship of clay,  
Breathless, shall crumble all away,  
And mingle with the dust:  
'Tis but a perishable frame,  
A something little more than name,  
That does the soul encrust.

Can such a feeble shell confine  
"The soul of origin divine,"  
Immortal breath of God?  
No: when its great creator calls,  
The soul shall burst these fragile walls,  
And leave this earthly sod.

Naked, before the awful bar  
Of justice, she must then appear,  
To hear her final doom:  
There cheer'd by hope, or sunk with fears,  
"Depart, accursed soul," she hears,  
Or, "come, thou blessed, come."

The sentence past, shall never be  
Revers'd to all eternity;  
[So reads the written word;]  
The sinner sinks in hopeless night,  
The saint is rais'd to realms of light,  
Forever with the Lord.

And is the state of all the dead  
Suspended on life's brittle thread,  
And so unmindful we?  
Waken, O Lord, our drowsy pow'rs  
Renew these growling hearts of ours,  
That we may live to Thee.

Then come the summons when it may,  
Joyful we'll quit our house of clay,  
And soar to worlds on high;  
There welcom'd by redeeming love,  
Our souls, beatified, shall prove  
'Tis glorious to die!

N.

FOR ZION'S HERALD.

Mr. Editor,

The following lines were found a few days  
since among the papers of a "Mother in  
Israel" who died in this city, about three  
years ago, the author to me is unknown;  
but if you think them worth a place in the  
Herald, you will please to insert them.

R. S.

## On the Death of an Infant at Day-break

Cease here longer to detain me,  
Fondest mother drown'd in woe,  
Now thy kind caresses pain me,  
Morn advances—let me go.

See you orient streak appearing,  
Harbinger of endless day,  
Hark! a voice of darkness cheering,  
Calls my new born soul away!

Lately lanch'd a trembling stranger,  
On the world's wide boisterous good,  
Peirc'd with sorrows, toss'd with danger,  
Gladly I return to God.

Now my cries shall cease to grieve thee.  
Now my trembling heart find rest;  
Kinder arms than thine receive me,  
Softer pillow than thy breast.

Weep not o'er these eyes that languish,  
Upward turn toward thy home,  
Rapture'd they'll forget all anguish,  
While they wait to see thee come.

There my mother, pleasures center—  
Weeping, Parting, Care, or Woe,  
Ne'er our Father's house shall enter—  
Morn advances—let me go.

As through this calm holy dawning,  
Silent glides my parting breath  
To an everlasting morning—  
Gently close my eyes in death.

Blessings endless, richest blessings,  
Pour their streams upon thy heart!  
[Though no language yet possessing]  
Breaths my spirit e're we part.

Yet to leave thee sorrowing rends me,  
Tho' again his voice I hear:  
Rise! may every grace attend thee,  
Rise! and seek to meet me there.

## Miscellany.

## THE WIFE.

(CONCLUDED.)

He was now going out to the cottage,  
where his wife had been all day, superintending its arrangement. My feelings had become strongly interested in the progress of his family story, and as it was evening, I offered to accompany him.

He was wearied with the fatigues of the day, and as we walked out, fell in to a fit of gloomy musing.

'Poor Mary!' at length broke, with a heavy sigh, from his lips.

'And what of her, asked I,' has any thing happened to her?

'What, said he, darting an impatient glance, 'is it nothing to be reduced to this paltry situation—to be caged in a miserable cottage—to be obliged to toil almost in the menial concerns of her wretched habitation!'

'Has she then repined at the change?'

'Repined! she has been nothing but sweetness and good humour. Indeed, she seems in better spirits than I have ever known her; she has been to me all love, and tenderness, and comfort!'

'Admirable girl!' exclaimed I. 'You call yourself poor, my friend; you never were so rich—you never knew the boundless treasures of excellence you possessed in that woman.'

'Oh, but my friend, if this first meeting at the cottage were over, I think I could then be comfortable. But this is her first day of real experience. She has been introduced into a humble dwelling—she has been employed all day arranging its miserable equipments—she has for the first time known the fatigues of domestic employment—she has for the first time looked around her on a home destitute of every thing elegant, and almost convenient; and may now be sitting down exhausted and spiritless, brooding over a prospect of future poverty.'

There was a degree of probability in this picture that I could not gainsay, so we walked on in silence.

After turning from the main road, up a narrow lane, so thickly shaded by forest tree as to give it a complete air of seclusion, we came in sight of the cottage. It was humble enough in its appearance for the most pastoral poet; and yet it had a pleasing rural look. A wild vine had over run one end with a profusion of foliage; a few trees threw their branches gracefully over it; and I observed several pots of flowers tastefully disposed about the door, and on the grass plot in front. A small wicket gate opened upon a footpath that wound through some shrubbery to the door. Just as we approached, we heard the sound of music—Leslie grasped my arm. He stepped forward, to hear more distinctly. His step made a noise on the gravel walk. A bright beautiful face glanced out of the window, and vanished—a light footstep was heard—and Mary came tripping forth to meet us. She was in a pretty rural dress of white. A few wild flowers were twisted in her fine hair; a fresh bloom was on her cheek; her whole countenance beamed with smiles—I had never seen her look so lovely.

'My dear George,' cried she, I am so glad you are come; I've been watching and watching for you, and running down the lane, and looking out for you. I've laid out a table under a beautiful tree behind the cottage; and I've been gathering some of the most delicious strawberries, for I know you are fond of them—and we have such excellent cream—and every thing is so sweet and still here—Oh! said she putting her arm with in his, and looking up sprightly in his face, 'Oh, we shall be so snug!'

Poor Leslie was overcome—He caught her to his bosom—he folded his arms around her—he kissed her again and again—he could not speak, but the tears gushed into his eyes. And he has often assured me, that though the world has since gone prosperously with him, and his life has been a happy one, yet never has he experienced a moment of such unutterable felicity.

SIR ISAAC NEWTON.

Dr. Rayland makes the following remarks on the character and writings of this great philosopher.

"In Sir Isaac Newton's Dissertations on Daniel and the Revelations, you see the greatest geometrician in the world, who understood the nature of demonstration, as well as any man that ever lived, bowing his understanding to the revelation of God, and studying that revelation all his days: we are assured, that his bible was always lying on his table or desk before him. The character and practice of this great man, is more than

sufficient to weigh down to eternity all the Bolingbrokes and Humes, Rousseaus and Voltaires that ever lived, or that ever will live to the end of time. Let the modern free thinkers, or rather half thinkers or no thinkers, hide their heads in confusion and darkness, instead of standing up with impudence against so great a master of reason and philosophy.'

## THE HABITUAL DRUNKARD.

Is any object more revolting to a feeling heart. Can a member of civilized society, but more especially, can the members of a religious community—can a sincere christian behold a fellow mortal reduced to a state of irrationality—to a state worse than brutish, by the intemperate use of ardent spirits, and not make one effort to rescue the unhappy being, from slavery to this degrading vice? Where is the person so lost to all feeling who would not rescue a fellow mortal from destruction, who was actually engaged in the commission of suicide? And what is intemperance, but *certain*, although gradual self-murder; nay it is often more. It is by the force of example, spreading its poisonous, its destructive influence in society. It often involves the innocent offspring and the amiable wife in poverty and wretchedness. It plants a dagger in the heart of near relatives and friends; and spreads misery through families and neighborhoods.

And have we no philanthropists who will raise their voice or direct their pens against this enormous vice? Is there no man of talents and virtue in our Legislature who will make an effort to check, though he may not be able to suppress this evil?

Some few years ago a bill was introduced into the House of Assembly, N. J. to invest the estates of habitual drunkards in trustees; for the use of these *voluntary* idiots, and of their suffering families, [wherever they had any:] this effort proved abortive in that State, but it was not lost to society. In the two great States of N. York and Pennsylvania, it produced a law, worthy of wise, of christian legislators.

Last year another effort was made in the N. J. legislature to adopt the same provision on this subject which had received the sanction of our sister states. But will posterity believe that in a christian legislature; in a community where so much light is diffused; where public virtue is the very principle of our government, and where the *public good* is the professed aim of our public characters, that so wise, so benevolent, so useful, a law should have failed. To the honor of the state however, let it be recorded; let it be known throughout America and the world, that it passed the legislative Council, and was lost in the House of Assembly but by two votes. Friends of public virtue, and the public good. Enemies of intemperance, let this circumstance encourage you. Make another and another effort, if necessary, you will unquestionable succeed at last. What! though you cannot by the act proposed extinguish the vice of drunkenness; you can do some good.

There is not a city, or village, or neighbourhood in the state where we cannot find some objects, on which this act would have a salutary influence—the *very dread of its application would have a happy effect*. It has been tried already with success in our sister states, and surely it is worth the experiment here. If its effects are injurious it can easily be repealed, or it may be limited in its operations. But surely, there can be no member of our legislature, who, for some remote, private advantage, some paltry profit from the distillation, or sale of ardent spirits, would oppose the passage of a law, which promises to check in some measure, a vice which is the disgrace of our country; which is the ruin of families; which destroys the reason, the health, the prosperity, the character, the usefulness of those who indulge in this wretched habit, and which, after rendering them miserable here, is a sure passport to interminable misery hereafter. Let every friend to virtue, to religion and human happiness lend his aid in doing something to suppress the alarming and growing vice of intemperance. And recalling to mind, what we have on the *highest* authority "that there is joy among the angels in Heaven, over one sinner that repenteth," let him endeavour to check vice of every kind, but especially this hydra vice, the parent of so many others; assured that if he can reclaim *one habitual drunkard*, and restore him to temperance and happiness, he saves a fellow mortal from present ruin, and perhaps an immortal soul, from everlasting perdition.

Emporium.

An excellent rule for living happy in society is, never to concern ourselves with the affairs of others, unless they desire it. Under the pretence of being useful, people often show more curiosity than kindness.

Procrastination is the very top-stone of destruction to all good designs; let it have no control over you, avoid it as you would a pestilence.

## INDUSTRY AND VIRTUE.

An industrious and virtuous education of children is a far better inheritance for them than a large estate. To what purpose is it, said Crates, to heap up great estates, and have no concern what manner of heirs you leave them to?

## THE BIBLE.

There are four grand arguments for the truth of the Bible: The first is the miracles it records—2d the prophecies—3d the goodness of the doctrine—4th the moral character of the penmen. The miracles flow from divine power—the prophecies from divine understanding—and the excellence of the doctrine from divine goodness.

The beauty of religious life is one of its greatest recommendations. What does it profess? Peace to all mankind—It teaches us those arts which will render us beloved and respected, which will contribute to our present comfort as well as our future happiness. Its greatest ornament is charity—It inculcates nothing but love and simplicity of affection; it breathes nothing but the purest spirit of delight! In short, it is a system perfectly calculated to benefit the heart, improve the mind, and enlighten the understanding.

## PEARL.

Julius Caesar presented Servilia, the mother of Brutus, with a pearl for which he paid 48437L.

The famous pearl ear-rings of Cleopatra were in value 161458L.

## DIAMONDS.

In the rough, diamonds are worth two pounds sterling the carat, or four grains, provided they are without blemish. The expense of cutting and polishing amounts to about four pounds more. The value, however, is far above what is now stated when they become considerable in size.

The usual method of calculating the value of diamonds is by squaring the number of carats, and then multiplying the amount by the price of a single carat: thus, supposing one carat to be 2L a diamond of 8 carats is worth 128L.

The diamond belonging to the Great Mogul is valued at 540,000L sterling.

A rough diamond carried from Brazil to the King of Portugal, weighs 1680 carats.

A diamond was purchased by the empress of Russia, for twelve tons of gold, and the seller allowed a pension of four thousand rubles.

## BARK.

An Indian in a delirious fever, having been left by his companions by the side of a river, for the purpose of quenching his thirst, conceiving him incurable, drank large and copious draughts of the stream, which having imbibed the virtues of the bark from the trees which grew upon its margin, soon vanquished the fever, and he returned to his astonished friends perfectly restored. The singularity of the circumstance excited their surprise, and waked their superstition; the indisposed crowded round the holy stream, as they termed it, and experienced its healing effects, without being able to discover the cause from which it was derived. The sages of the tribes, however, found out at length, in what it consisted, and disclosed the important secret. In the year 1640, the Americans became acquainted with the use of this excellent medicine; and in 1649, its fame had extended into Spain, Italy, and Rome through the representation of cardinal Lugo and other Jesuits who had beheld its surprising and wonderful effects.